THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it*" (ISA. 40: 4, 5).

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THE "MORMON" PROBLEM.

(BY EDWARD WILLIAMS, NON-"MORMON.")

(*Continued from page 501.*)

Once, in the history of our beloved country, the Protestant preacher was the chief factor in the government. The history then composed is no story of regnant loving kindness, nor of the supremacy of any of the "weightier matters of the law." It is a tale of bitter strifes, rank oppression, endless turmoil, crazy behaviour and detestable presumption; we refer to affairs in Massachusetts Bay colony. Henry Dunster, principal of Harvard college, for announcing his disbelief in infant baptism, was driven forth in the depth of winter with all his family. This seems to be a favorite method with heretics. Roger Williams was censured by the colonial sanhedrim for insisting that the colonies had no just title to lands, except by grants from the aborigines. This was counted "impious," because, as they held, God had given these lands to them; his "elect." Later, Williams was banished, largely for advocating the separation of church and state. A woman named Anne Hutchinson was similarly driven forth for alleged heresies, but principally for criticizing the "chief priests and the scribes." Mary Dyer, a fanatical Quakeress, was hanged, after repeated banishments and returnings, because she presumed to "warn" these saintly autocrats. Several others of her connection were similarly subjected to the form of "banishment" that is certain to entail no danger of returnings, simply because the government knew of no other way to "silence" them; the Puritan churches, like another just mentioned, demonstrated "no saving power." But the apogee was reached in the witchcraft

insanity, fathered by Cotton Mather, ably assisted by others of the pastors, which resulted in the deaths, cruelly brought about, of scores of unfortunate people, many of them aged, all of them, probably, innocent of wrong-doing.

The public excesses perpetrated by these preacher-autocrats were worthily seconded by their theological abominations. The gloom of the spiritual "reign of terror" inaugurated by these persons was intensified by the heathenish doctrines of infant damnation and of a God whose "mercy" was no more than legalistic immunity from the horrors of His "justice." One need only read the famous poem by Michael Wigglesworth, "The Day of Doom"—a composition highly prized among the Puritans—to appreciate the force of Wesley's remark to the Calvinistic Whitefield, "Your God is my devil."

Small wonder that this inverted pyramid of oppression, false doctrine, and presumption collapsed from its own top-heaviness. Small wonder, also, that the unthinking element supposes that massacre, murder, violence and bloody doings, in general, are necessary accompaniments of theocracy. This explains many of the wanton charges made against the "Mormons"; it was association of ideas merely. We should remember, however, that the word connotes "God-government," the scheme promulgated in the Bible; also, that "Mormonism" advocates neither the first, nor yet the worst form. It merely claims for itself, if it makes a claim in this particular, the same dignity as the visible agent of God which all other bodies assert on their own behalf; and such right is guaranteed under our Constitution. However, such is the soul and substance of the famous "political menace," in consequence of which, again, we are urged to help quash "Mormonism." But, in view of general shortcomings, why stop with this Church? Why not completely purge the Augean stables of American religion, befouled, as they are, by the cattle of false doctrine, hypocrisy, and Christless self-complacency, and begin anew with the faith that the Savior meant precisely what He said on all matters whatsoever, and nothing else?

It is to be piously hoped that those persons who claim the dignity of religious leaders will one day outlive the childish habit of slandering those with whom they happen to disagree. The practice serves most effectively to fortify the faith of believers in the persecuted sect or cult; also, to excite the suspicion in many minds that all the weight of truth and righteousness may not lie on the side of the sword, the fire-brand, and the "serpent's tongue." Thus, for example, in our silly policy of persecuting the "Mormons," we have accomplished two things, not in our program. We have fortified the faith of believers in this Church, and have furnished excellent arguments to others who are seeking occasions against the claims of traditional sectarianism, as if its wretched failures did not argue enough already. We have demonstrated,

in short, that, so far as concerns simple loyalty to Christ's teachings and commands, our sects and creeds have again been "weighed and found wanting," and this, in His own words, "because thou hadst no mercy."

No adherent or advocate of "Mormonism" can ever complain in the words of Scripture, "We have piped unto you, and ye have not danced," because we have danced. Joseph Smith has been the stage-manager, and the rest of us have obediently taken the positions and played the parts which he has assigned to us. He said to the great "Christian" public of our country: "Your part shall be that of the apostate victims of Satan, involved in the 'great falling away,'" and we have acted the apostate to the life. He said to the handful of disciples gathered around him: "You are the 'remnant of Israel,' chosen to restore God's kingdom in the world," and their acting, also, has been most realistic. They persist in the role of the "lamb dumb before its shearers," and to our wealth of vitriolic eloquence, they have answered "not a word." While anti-"Mormonism" has raged and howled itself into gnashing paroxysms, which have passed current for seizures of "righteous indignation," they have stolidly adhered to the command, "revile not again."

One can understand, to be sure, how that a system of religion claiming to be the "restoration of the fulness of the gospel," and explicitly declaring the complete apostacy of all previous sects and churches, should be odious to religionists of other persuasions. But that is not sufficient reason for playing Pandemonium "by request." In our blindness and stupidity we have done everything possible to establish the truth of Joseph Smith's claims, also those of the Church founded by him, except arguing directly in their favor. Now it is rather late to reverse ourselves.

Is the "Mormon" Church the true Church of God, after all? If not, why do its enemies "so furiously rage," precisely as should the enemies of the real true Church? Is this Church blasphemously presumptuous in declaring the unescapable necessity for a restoration of the gospel in a world apostate from Christ? If so, why have its opponents piled the "Pelion" of slander on the "Ossa" of malignant hate, thus adding fresh arguments to the "infidel" conviction that the "Mormon" charges are true? All this is no "Mormon" presumption; so many Christlike qualities have become "latent" in Christian centuries, that they must have been honestly deceived into supposing them absent entirely. Such a "mistake" is nearly inevitable. Could any educated "heathen," reading for the first time a truthful and perspicuous history of "Christianity," close the book with the tearful comment, "Lord, I believe?" If such an educated "heathen" should then turn to the history of "Mormonism," he might feel surprised at Joseph Smith's account of his first vision, where God said of traditional sects, "Their hearts are far from me. Having a form of godliness, they deny the power thereof." "Why," he might ask, "should a

fact so entirely obvious, when the history of 'Christianity' is known, be made the subject of a special revelation?"

Is there not enough work for the Christian churches, or any other engines contrived for assumed righteous ends, in uprooting the rank weeds of injustice, misery, ignorance and sin, as Christ sought to do, without turning aside from the plain path of duty, merely to make it possible that the despised "Mormons" might read the eight beatitudes with the keen relish of a personal application? Indeed, we owe it solely to the ex-officio activity of our "spiritual pastors and masters," that the "Mormons" can apply to themselves this beatitude: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake"—and all these things have we done with a pertinacity worthy a more godly form of service—"for so persecuted they the prophets which were before you." Nor can we blame others than ourselves, if we are indicted in another sentence, not a beatitude, "Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets."

Speaking of prophets true and false, the words of Christ seem to indicate that the former have generally been persecuted, rejected, stoned and killed—this seems to be the mark of a "true prophet;" we should not have shot Joseph Smith—while to the latter he makes one telling reference, "Woe unto you when all men speak well of you; for so did their fathers to the false prophets." If Christ's words are comprehensible at all, He certainly taught that His doctrine should never find universal favor, until the time when the earth should be redeemed from the curse of sin in all its phases —for "these are the signs which shall follow." He expected and predicted that it would find small favor in the eyes of the world. He anticipated no era in which kings and the "predatory rich," the "refined," the wise and the "just persons which need no repentance," should champion "His cause," and explain speciously why they did not produce the results expected. We are justified, then, on his own grounds, in questioning the validity of a form of Christianity, which can comfortably indwell our harlot civilization, and make no more inconvenience than it does for evil doers: also, in carefully considering the claims of another, which is, with a sickening uniformity, "despised and rejected of men." We are fond of quoting the poet's striking lines,

> "Truth forever on the scaffold,
> Wrong forever on the throne."

but we forget that "Mormonism" has been on the scaffold for over eighty years now, and that, unless we change our attitude materially it may stay there forever. Soon we shall lose our sense of discrimination of truth and wrong, whether applied to "prophets" or other persons and things.

(TO BE CONTINUED).

THE SWEDISH MISSION.

SWEDEN covers a comparatively large area of that great Northern Peninsula which, bounded by the North Sea on the west and the Baltic on the east, extends in broad expanse, southward from the frigid north almost to Denmark. A glance at a map shows us that Norway lies along the entire western border of Sweden, and it is only a few years ago that the two countries became politically separated, although from earlier times history, national individuality, customs, language and desire had marked them distinctly separate communities.

Sweden at one time was included in the ecclesiastical division of country known to us as the Scandinavian mission of the Church of Jesus Christ of Latter-day Saints. However, for causes such as difference in language and excessively large territory, the Swedish mission was subsequently formed separate and distinct from Denmark and Norway. Since this arrangement was made, doubtless, our missionary efforts have been more effective and successful.

One traveling through Sweden to-day (it matters not whether it be from north to south or from east to west) sees every indication of thrift, prosperity and contentment. In the country, among the mountains, or in the valley plains, the inhabitants dwell in neat, well-built wood homes. These pretty maroon-colored, white-trimmed cottages, with their outbuildings set in the green of hillside or valley, make a charming picture indeed. There are fine pasture lands, and unmeasured woodlands, which contribute largely to the wealth of the Swedish folk.

Thriving branches of the Church of Jesus Christ of Latter-day Saints are in all of the larger cities and many of the towns. Chiefly among the larger cities are Upsala, Norrkjöping, Goteborg, and Malmö, with headquarters in Stockholm, where we own a very fine building which is used for a chapel. The same kind of sincere, tenacious, and God-loving people are members of the Church in Sweden as we find in Norway, Denmark, or any where else where the Church is established. They stand ready and eager to give their first and last efforts to uphold the principles of the gospel which they love. Of course this could not be said unless such had been already proved. It is being daily attested.

It is a regrettable fact that religious intolerance still exists in Sweden. She has not yet been able to shake off those shackles of priestcraft which have bound her captive for hundreds of years. Some of her statesmen bow to this evil and serve it still, and as long as they do so the result will be the same—the suppression of the full right of citizenship to worship Almighty God according to the dictates of conscience. There is an undercurrent growing which will some day bring about a readjustment of matters so that right will be might, and the people will

have freedom to fully exercise all the rights of an enlightened conscience.

Our work in Sweden is fraught with difficulty. Were this not so it would not be our work at all. We have there, as already intimated, courageous and truth-loving saints and a corps of missionaries who rest contented with no result short of success. In Elder A. Theodore Johnson, President of the Mission, they have found a gallant and worthy leader. His power of leadership; his integrity; his knowledge of the gospel and his kind, considerate love have qualified him for the position which he occupies, and these insure his success. It is certain that President Johnson will be missed by all the elders, saints and friends when he returns to his home.

During a recent visit to Sweden the writer was profoundly impressed with the extensiveness of our achievements there. Friends abound, and new ones are constantly coming to us. Our work is being much blessed, especially in the country districts, and many new friends are thus found who have never heard of the gospel as we teach it. On June 24th, a splendid out-door meeting was held near the beautiful city of Stockholm. There was a large attendance of members of the Church and investigators. A splendid spirit prevailed in the lovely woods, while songs were sung and remarks made showing the truthfulness of the gospel. I had the pleasure of attending many other gatherings of our good people in various parts of the country, and halls full of enthusiastic saints greeted us on every occasion.

The members of the Church in Sweden and the elders may be glad because of the parts they form in this great, united, latter-day work.

E. Taft Benson.

MISREPRESENTATIONS.

Misrepresentations are due to various causes. There is first, ignorance, or lack of information. Persons speak evil of things they know not of, or take the statements of others equally ignorant, and perhaps unprincipled, and report them as though they were facts.

Second, prejudice, which prevents seeing more than one side of a question, and which causes persons to make up their minds first, and look at the facts in the case afterwards, if at all.

Third, stubbornness and infallibility, which cause persons to adhere to wrong opinions, and render all efforts to correct them utterly useless; since the brighter the light shines, the more closely they shut their eyes.

Fourth, a sort of moral color-blindness, which causes people to see everything in a wrong light, and, so far as practicable, keep

on the wrong side of everything. Such men put darkness for light, and light for darkness; they call good evil, and evil good. Arguments which are convincing to ordinary minds have no possible weight with them; and fancies which would be esteemed as trivial by ordinary thinkers, to their minds have all the force of a mathematical demonstration; "trifles light as air" being "confirmation strong as proof of holy writ."

When all these things are considered, surely no one need be surprised that misrepresentations occur. In fact, it sometimes seems as if, between men who *cannot* tell the truth, and men who do not *wish* to do it, and men who do not care whether truth is told or not, it is a wonder that we get as much truth as we do in this world. It is quite proper for us to recollect that, if we are misrepresented, we fare quite as well as many other good men have done. Perhaps no one was ever more thoroughly misrepresented than the Savior; and it is enough for the servant to be as his Master.

Men who will misrepresent the Lord's ideas, will misrepresent the ideas of His servants; and men who will garble, misquote, and misapply the Lord's words, are quite likely to garble, misquote, and misapply the words of men. And it will frequently be found to be the case, that persons who are guilty of the most outrageous misrepresentations, are persons who have been on the wrong side of almost every subject, and who seem, by a sort of necessity of their perverted nature, to gravitate continually in the direction of error and untruth.

Complain as we will of misrepresentations, there is frequently no remedy. The man who is wicked enough to intentionally misrepresent another, is not likely to correct his error; and a person whose mind is so constituted that he *cannot* tell things as they are, the more he is reproved the more thoroughly his ideas become jumbled, and the less likely he is to view matters in their true light. In such a case it is frequently best to leave him entirely alone; and, perhaps after ten or a dozen years have passed away, he may change his own mind—which is something no one else can do for him.

In a world so full of misrepresentations, Christians, of all others, should be watchful, and endeavor to speak with caution, candor, and truthfulness. And the more they themselves are misrepresented, the more cautious should they be to keep themselves within the limits of candor; "speaking the truth in love."—*The Safeguard.*

"THERE is an invisible pen always writing over our heads, and making an exact register of all the transactions of our life, not our public conduct only, and what we reckon the momentous parts of our life, but the indulgence of our private pleasures, the amusement of our secret thoughts, and idle hours, shall be brought into account."—H. BLAIR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 14, 1913.

EDITORIAL.

PROPHECY FULFILLED BY ANTI-"MORMONS."

THE word "prophet" is used in the scriptures with more than one meaning, though generally to designate a person who is inspired by the Almighty to foretell future events. The benefits that may be derived by the people from the presence of such messengers from God in their midst, are many and obvious. We have one illustration in the saving of the human family from total destruction by the flood; or, again, in the preservation of multitudes from starvation through the message which Joseph gave to Pharoah when he foretold the seven years of famine which should befall Egypt. Many dire judgments were predicted as impending over the Jewish nation which they could have escaped by obedience to the commandments of God, but which they experienced because of their disobedience. The prophecies which foretold so many of the events which attended the earthly life of our Savior, and their literal fulfillment in Him, supply a sure key by which the truth may be known respecting His Messiahship, and shows plainly the overruling providence of God in the affairs of mankind.

The fulfillment of the predictions which the prophetic messengers have uttered, is the unimpeachable evidence of their divine calling as such, for it is written in the word of God as follows: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18: 21, 22). Again: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28: 9).

It does not appear that the Almighty makes any distinction as to the different circumstances under which a prophecy may receive a verification, as being of less or greater consequence to manifest its divine qualities, yet it is evident that prophecies whose fulfillment can not by any possibility be attributed to collusion between the prophet and those to whom it relates, must be more convincing than in cases where the possibility of collusion is not eliminated. Thus, as an illustration of the point, though we

do not maintain that it can be run on all fours in the following remarks, if a person claiming to be a prophet of God should declare that the wild animals of South America would soon change their mode of life to one which was foreign to their nature, and we should find his words literally fulfilled in course of time, we could have no grounds for doubting that he was a messenger sent from God. The possibility of collusion could not be admitted, or even suggested. If, going a step further, we should find that a prophecy depending upon the actions of intelligent, highly-trained people, whose whole interests lay in preventing its fulfillment, was, nevertheless, being fulfilled by those same persons, in the face of a knowledge of what the ill consequences to themselves would be, we should have an example of the verification of prophecy that would be astonishing, to say the least; far more so than in cases where those who hoped to see it fulfilled, and such persons only, were working to bring the predicted events to pass. It would be one of the strangest things imaginable to see a people who were resolved to tear down a building, yet build it up and strengthen it with all their might, while thinking they were taking the proper course to destroy it.

Such a thing, you say, could not occur among sane people. Well, we are pleased that the reader's attention is arrested, and as the matter is one of much importance, we shall look at it somewhat further by way of another illustration as follows: Suppose a general is brought face to face with his enemy on the field of battle. He has arranged for certain signals to be given from a high tower near by in order that he may know where and how his enemy is drawn up for the conflict. It so falls out that his own signalmen cannot give him all the information which he requires, whereupon some of his enemies go to the signal tower and lay bare to him the number and disposition of their own troops, though at the same time they want that very information which they are giving to their enemy kept as much of a secret as if it were locked up in the heart of death. It MUST be kept concealed if their side is to win the day; yet they knowingly signal it to their enemies. What would a person think of soldiers who should act in that way? Who would fail to be reminded of the old saying that "Whom the gods would destroy they first make mad"? However, just such strange phenomena are taking place in this world of ours at the present time, and the actors are refined, scholarly men—people whose intelligence in general no one can question, and a few of these remarkable doings will be pointed out.

Joseph Smith, the founder of "Mormonism," according to his own statement, was visited by an angel named Moroni on the evening of the 21st of September, 1823. Among other things which the heavenly messenger made known to the amazed youth was that his name should be had for good and evil among all nations,

kindreds and tongues, or that it should be both good and evil spoken of among all people. This is one of the most interesting prophecies connected with "Mormonism," and one which in its fulfillment is of especial value to this Church from the fact that it would have fallen flat—would have failed utterly, were it not that our enemies who were vitally concerned to have it realize no fulfillment, have taken good care to see that it did not fail in one very significant particular which relates to them. In other words, what would otherwise have been a millstone hanging around the necks of the "Mormons," they have taken from them and hung around their own necks instead. That situation grows out of the fact that just about half of that prophecy was to be fulfilled by the friends of Joseph Smith, and the other half by his enemies, and they have done their part. Ever since "Mormonism" was established among men, both friends and enemies have been working faithfully to sustain Joseph Smith as a true prophet of God. Time was during his life when the saints—his friends—would vote unanimously to sustain him in the prophetic office, and his enemies, by their actions, which speak louder than words, also sustain him as such. Of course, they do not want Joseph Smith to be considered a prophet, yet they are all the while flying the signals which testify that he is. They have got on the tower and are blazing the news abroad that "Mormonism" must be true, since neither the friends nor the enemies of its founder can desist from doing those very things which show that he was a true prophet. The testimony is about unanimous. The situation would be ludicrous were it not for the grave interests which are involved.

That surely is more than human wisdom which could foresee the future and the strange course of men, and frame His word so that every enemy of this work who denies the prophetic claims of Joseph Smith, and who speaks evil of him has, in those very words of evil, a never failing monitor by his side, ever wakeful to his duty, ever speaking in a voice which should not be misunderstood, warning him that Joseph Smith was a messenger sent from God—a true prophet, and consequently a righteous man. It is a wonderful plan which the Lord has devised for bearing the word of testimony to every one who speaks evil of that man, that those same charges are not true. The venom of hate thus turned into an offering of incense on the altar of truth, is worthy of a God—of our God. Thoughts of this nature should make our trust firm in Him who doeth all things well—making even the wrath of man to praise Him and testify to His work. This is, however, but one instance among others that may be cited to show the same singular phenomenon of a building up, where it is intended to tear down—the strengthening of the truth, where the purpose is to crush and destroy it.

Take for another illustration what Joseph Smith prophesied in

relation to the tribulations which should come upon this people as a whole. If we turn to the Doctrine and Covenants, section 58: 3, 4, we find that not a little but much tribulation was in store for this Church (see also section 103: 11-14). This prophecy could not have been fulfilled without the active co-operation of those very people, who, if they took any action in the matter, it would seem should have labored to prevent its fulfillment.

Their sympathy could not have been, was not, with the "Mormon" cause, and yet they have worked, and are working yet to prove that it is true. If there were two unfulfilled prophecies of the character of those that have now been noticed, not to mention a third one which is considered later, the claim that Joseph Smith was a messenger divinely commissioned could not be successfully maintained, but, as the case stands, it is his enemies who have forged the last links in the chain of evidence which proves that his prophecies bear the signs of inspired oracles of God. In this instance, as in the one first mentioned, they have taken good care to see that not a whit of the prophecy in its relation to them should fail. The history of this people shows that MUCH tribulation has been their lot. They have been mobbed and driven. Many of them have been despoiled of their property, and what is dearer to them, robbed of their good name. Some have been slain by fiendish assassins in cold blood, outrages unnumbered have been heaped upon them, false charges of immorality laid at their door, and all of them counted as the filth and offscouring of the world, fit only to be made the subjects of this world's brutality, and all the time that these things were, and some of them are being done to us, it takes these very acts to seal the testimony—to prove to those who do such things against us that we are not deserving of them, but have the truth of God, since "Mormon" prophecies are fulfilling in a most remarkable manner.

Again: On the sixth of August, 1842, Joseph Smith prophesied that the saints would "continue to suffer much affliction, and would be driven to the Rocky Mountains." To fulfill this prophecy State aid was invoked and used by the enemies of this people to expel them from the confines of civilization, and no resting place was found by the exiles until the valleys of those very mountains were reached. The work of driving them thither was done by enemies, who scoffed at Joseph Smith's claims to be a prophet of God; yet with banners, drums, bayonets and cannon they worked and fought to make evident the fact that such he was. The situation is a strange one, almost inconceivable of having an existence, and yet it is one that confronts the world to-day and has been created by it—not by the "Mormons," nor with their consent, sympathy, or collusion.

We used an illustration in the beginning of these remarks which related to some supposed strange actions of the animals in South America, but do not intend to imply that people who oppose this

Church or even persecute the saints are beasts, but there are some thoughts suggested by that illustration which we wish to offer for the reader's consideration, and first: We find Christian people, many of them entitled to our respect and esteem because of the upright life which they are living, yet they are on the same side of the "Mormon" question as are the lower classes who have been guilty of mobocracy, pillage and murder—deeds that are certainly strange and foreign to Christian life and civilization, and many sectarians—church members—have taken part in these offences against justice to man and the commands of God. This is a matter of history, and a far greater number of these religious people, by their unjustifiable denunciations of the "Mormons" have incited the rabble to the acts of violence to which reference has been made, and the question arises whether these agitators and mobocrats are working as they do in accordance with some principle of sectarianism which yields such results as natural fruit, or are we to consider that these unchristian deeds spring from some foreign principle of evil which is merely imported into the domain of sectarianism, but which, nevertheless, has found a resting-place there for the past eighty years or more, so that to all appearances the acclimatization is well advanced: indeed, looks as if it were perfected? In either case, honorable men and women should withhold their aid and sympathy from the sectarian fight against this work, and flee from the ranks of that faith as they would from a pestilence of death. We also wish to remind our opponents and persecutors that in their efforts to tear down the "Mormon" house they are simply strengthening the testimony—furnishing just what we ourselves can not supply—that it was founded by a true prophet of God, and so can not be overthrown, and finally, the signals which they are flying to the world disclose to the General at the head of this Church the whole force and disposition of our enemies in this conflict. We acknowledge our indebtedness to the article by Mr. Edward Williams (non-"Mormon") for the suggestive thought which has given rise to these remarks. A portion of what Mr. Williams has to say is found as a continued article in this issue of the *Star*.

T. W. B.

MONEY is not real capital, it bears the title only. True capital is labor and is confined to the laboring classes. They only possess it. It is the bone, sinew, nerve and muscle of man that subdue the earth, make it yield its strength, and administer to his varied wants. This power tears down mountains and fills up valleys, builds cities and temples, and paves the streets. In short, what is there that yields shelter and comfort to civilized man, that is not produced by the strength of his arm making the elements bend to his will?—BRIGHAM YOUNG.

CONVENTION OF ELDERS OF THE BRITISH MISSION.

THE following letter, relating to the Convention of the Elders of the British Mission, has been sent to each of the Conference Presidents, and is published here as an item of news and for the information of those interested. Only the missionaries will attend the meetings of the Convention; but a hearty invitation is extended to all our readers to attend the concert to be given at "Deseret," London, Wednesday evening, and also the baseball game Thursday morning.

August 9, 1913.

Dear Brother,

Practically every elder in the mission has expressed himself in favor of the Convention, and we therefore look to every man to do all in his power to make it a success in the highest sense of the word.

Boost for it, brethren, and let each one of us be determined that we will do or say something there that will inspire those present to do better work in the future than they have done in the past.

The Convention will commence at 9 a.m. on Tuesday, September 9th, and two other sessions will be held that day, at 2 p.m. and 7:30 p.m., and two sessions on Wednesday, at 9 a.m. and 2 p.m.

Wednesday evening a concert will be given at "Deseret," and Thursday morning a base-ball game will be called at 9 a.m., after which the elders will be free to see the city Thursday afternoon and Friday. All are to be in their respective branches Saturday night, except the Conference Presidents, who will have the privilege of remaining in London longer, as they will be in attendance at the Presidents' Convention on Thursday while the elders are sight-seeing.

The Convention of Conference Presidents will be called to order at 2 p.m. Thursday, September 11th. We expect to complete the business of the Convention in one session, owing to the fact that much of the business usually covered will come up during the Elders' Convention, but a second session will be held in the evening if necessary.

Elders Arthur J. Sperry and Lawrence A. Southwick, of the London conference, have been appointed a "Committee on Musical Arrangements," and they will probably call on you for advice or assistance. Kindly do all you can to help them, or any of the other committees you may hear from.

A committee has also been appointed to arrange hotel accommodations and sight-seeing tours.

Every Elder should bring a copy of the "Songs of Zion" with him, *and be prepared to use it.* "See the Mighty Angel Flying" will be made a special feature, and we desire that all shall give this song particular study, and if it is well sung during the Convention it may be repeated at the concert, although it will not be

on the regular program for that occasion. Programs of the Convention will be sent to each conference to be distributed among the elders, and they are requested to study the songs to be sung, and thus be able to sing every one of them with feeling.

Papers will be given on the following subjects: "Records and Finances," "Physical Health and Exercise," "Tact in Presenting the Gospel Message," "The Liverpool Office and the Elder," "Efficient Tracting," "System in the Daily Life of a Missionary," "Conduct," "Tithing and Fast Offerings," "The Priesthood of God and its Reponsibilities," "Contributions to the *Star*." These subjects will be thrown open for general discussion, and the elders should give each of them careful consideration during the next month and be prepared to enter into the discussions intelligently, and offer any suggestions they may think of, and also have notebooks to record the important thoughts presented, as they will be of great value to every man during his whole stay in the mission field.

Kindly present these matters before your elders and urge every one of them to enter into the spirit of the Convention with a determination to make it one of the most successful events ever held in the mission. The sole object of the Convention is to assist the elders in making their missionary labors more acceptable to the Lord, and its success or failure depends entirely upon the elders themselves, as they are the ones whose support is absolutely necessary if the object desired is to be attained.

With kind regards to all, I remain,

Your brother,

FRED R. WOOLLEY.

FROM THE MISSION FIELD.

Baptisms.—On July 31st, 1913, a baptismal service was held in the sea at Hartlepool (Newcastle conference), when one soul was added to the Church, Elder Leonard M. Haynie officiating.

A baptismal service was held at 152 High Road, South Tottenham, London, N. (London conference), at which two persons were admitted into the fold of Christ. Elders D. K. Udall and Benjamin Spence officiated.

Outing.—The elders and Sunday School workers of the Sparkbrook branch (Birmingham conference) held their annual outing at Mill Pool Hill on July 23rd, 1913. The party was made up of about thirty-six adults and children. Through a collection that had been made the expenses were paid for the children, and many nice prizes were purchased and presented to the children who succeeded in winning races.

Successful Socials.—A very enjoyable social was held in the Carlisle branch of the Newcastle conference, August 4th, 1913. A good program was rendered before seventy-five members and investigators.

A successful farewell social was held on Saturday, August 2nd, 1913, at 106 Ann Street, Belfast (Irish conference), in honor of Elders James B. Gray and John A. Empey, who have been honorably released to return to their homes in Zion. A very interesting program was well rendered. The elders of the conference presented the departing brethren with a suitable gift as a token of love and esteem.

District Meetings.—Two spirited sessions of district meeting were held in the Chatham branch at Alexandra Hall, King Street, Gillingham (London conference), on Sunday, July 27th, 1913, President Stewart Eccles and three travelling missionaries being present. After the usual opening exercises, and the authorities of the Church had been sustained at the afternoon session, Elder W. J. Young spoke upon the restoration of the gospel. He showed that an apostacy has taken place, thereby necessitating a restoration. Related the vision of the Prophet Joseph Smith and the bringing forth of the Book of Mormon. President Stewart Eccles proved from the Scriptures that the plan of salvation was organized in the heavens, and that mankind were there and sanctioned it. The first speaker at the evening session at 6:30 was Elder S. A. Golding, who showed from a historical standpoint that the gospel was to be restored in the year 1830. The gospel has been taken to all nations in fulfillment of prophecy. Elder A. J. Sperry based his remarks upon the atonement of Jesus Christ, showing that by obedience to His laws "the blood of Jesus Christ His Son cleanseth us from all sin." President Stewart Eccles proved from the Scriptures that the first principles of the gospel are faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost.

Two well-attended sessions of district meeting were held at the Ethrington Street meeting-room, Gainsboro (Hull conference), on August 10th, 1913. President Elias A. Lemon and three traveling elders were in attendance. The first session commenced at 2:30 p.m. After the usual opening exercises the general and local authorities were unanimously sustained. Elder Thomas S. Bradshaw then spoke on the principle of faith, showing from the Scriptures that by it all things were created, and, hence, the more faith a person has, the greater are the works which he can accomplish. To become children of God, we must keep His commandments. President Elias A. Lemon spoke on the authenticity of the Book of Mormon, and of the fulfillment of prophecies recorded in Isa. 29: 4, 11, 12, and Eze. 37: 16-19. At the evening session the speakers were Elders J. J. Giles, Douglas J. Murdock, and President

E. A. Lemon. The subjects treated upon were the characteristics which must distinguish the "kingdom of God," the atonement of Christ, the benefits that should be derived from a life on this earth, the necessity of evil that righteousness may be practiced, and the justice and mercy of God.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXVII.—In the Wilderness.

Textbook: One Hundred Years of Mormonism (Evans) pp. 420-29.

I. Garden Grove.

(a) Work done there. (b) Temporary organization. (1) Purpose. (c) More permanent organization. (1) Purpose.

II. Mount Pisgah.

(a) Location. (b) Character of improvements, and (1) School houses—first thoughts. (c) Poverty and sickness in camp. (d) Relief obtained, and how. (e) Devices to chase sorrow away.

III. Winter Quarters.

(a) Location. (b) Improvements. (c) General conditions in camp. (d) Relations with the Indians.

IV. Kanesville.

(a) Location. (b) New county organization affairs. (c) Colonel Kane's testimony.

V. Things Spiritual.

(a) First Presidency again organized. (1) Members thereof. (b) Conference at Kanesville. (c) Missionary work in progress.

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